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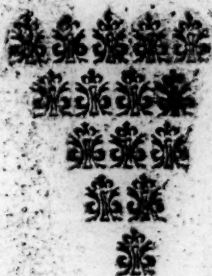
A

ATYR.

The Third B O O K.

by the Author of the True-born-Englishman.

an las Cénicos quibus huc nascuntur in hortis
china. Jay. S^ct. 15. lin. 11.



L O N D O N,

Printed in the Year, M D C C V I.

THE DIVINE

ARTS

THE TRINITY BOOK

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THE TRINITY BOOK

J U R E D I V I N O:
A
S A T Y R.
B O O K I I I.

WERE I permitted to inspect the Rolls,
The Sacred Archives hid beyond the Poles;
 and I a Title, cou'd I make Pretence,
 to search the awful Books of Providence;
 cou'd I the hidden acts of Fate revise;
 and see the antient *Sybils* of the Skies;
 the *Chain of Causes* cou'd I but display,
 and see how *Consequences* there Obey;
 discover mighty Works of Majesty,
 and know not only *what he does*, but *why*.
 This should be first of all that I'd enquire,
 and this the utmost Bounds of my Desire,
 why Heaven permits the worst of Men to Rule,
 and binds the *Wise Man* to obey the Fool?
 Why he gives Power to Princes to destroy,
 and waste the pleasant World they should enjoy:
 why Fame bestow her ill-deserv'd applause,
 where Violence Triumphs on Nature's Laws:
 where Justice feels th' oppressive Load of Might,
 and Uturpation sets her Foot on Right;
 and he that's mightiest grown in Lust and Blood,
 scorns human Praise, and claims to Rule from God.
 Why Heaven provok'd with Insults, and with Pride
 let Haughty Vice the Spoils of Heaven divide;
 and the Rewards of Vertues are possess'd,
 by him that sinks the Man to raise the Beast.
 Why private (a) Miracles concern'd for Blood,
 and secret Murthers are by Heaven (b) pursu'd: Nature's

(a) History is full of Relations where private Murthers have been
 effected by Miracle. (b) While Heaven pursues secret Murther by
 secret Justice; it seems hard publick Murderers of whole Nations
 should escape the Divine Vengeance.

Nature's at Wars, and all the Brutes combine,
 To mix their Vengeance with the Wrath Divine;
 (c) sift the Malefactor to detect;
 The Guilty Trembling Hand, the Faltering Tongue,
 Hurries the Vengeance of his Crimes along;
 The wand'ring steps he wish'd-for Flight (d) refuse,
 And make the guilty Wretch accuse;
 Conscience the hated secret will betray,
 And make himself the Debt to Justice pay:
 Hasten the Punishment the Laws defer,
 And make himself the Executioner;
 Why shou'd just Heaven pursue the junior Crime,
 But leave exalted Criminals to time?
 For Princes guided by the Gift of Power,
 In their ambitious Heat the World devour.

They that have Nations in their Lust destroy'd,
 And strove to make the whole Creation void;
 That sacrifice whole Kingdoms to their Pride,
 Revel in Blood, and Nature's Spoils divide:
 These with Impunity in Peace remain,
 And Heav'n seems so far to Command in vain.

In Con quest uncontroll'd they Tyrannize,
 And Seas of Blood can scarce their Thirst suffice,
 Vertue and Innocence reside in vain,
 Whole Nations Groan, and injur'd Lands complain;
 The dying Breath of Millions Vengeance calls,
 And Cries of Orphans scale the Heavenly Walls,
 Yet deaf and unconcern'd he Neut'ral stands,
 Deaf to the expecting Eyes, uplifted Hands,
 As if he'd bid them not look up to him,
 Referr'd the Vengeance back again to them.
As their own proper Business:

Let them know,
 What's their own Duty, he expects they'll do:
 He gave them Reason to direct the State,
 And Power that Rules of Power might Create;
 He plac'd it as the Sovereign Test of Law,
 That this must drive, where that no more will draw:

(c) 'Tis Frequent to have Murderers contribute to their own Ruin
 by evident outward Discoveries of inward Guilt.

(d) When the Criminal has endeavour'd to fly, and has had Oppor-
 tunity, his Fees have denied their Assistance.

that Erects a Government and Throne,
 as must, when it Encroaches, pull it down;
 Heaven made no Kings, 'twas our own act and Deed,
 Heaven pulls none down—'Tis otherwise Decreed:
 When he at last to plague the Restive Tribes,
 consents to give a King—The text Describes;
 the Groaning People, by those Kings oppress'd,
 looking in vain to him for Liberty and rest.
 Till mov'd by just Complaints, he lets them see,
 the Work's their own, their Reason sets them free,
 and reason calls to use their Liberty.
 The only clear'd their long incumber'd sight,
 opened their Senses to their native right;
 taught them wherein Obedience did consist,
 wherein they must obey, and when resist.
 taught them their Understanding to obey,
 shew'd them their Right, and let them see the Way,
 that once to Fight does more than (a) twice to Pray.
 Satyr, Recover from the Mists of Doubt,
 and let thy reason search the Matter out;
 let no false Scruples in thy Breast arise,
 for he who ne're will think, will ne're be Wise;
 Reason's the Oracle, and there enquire,
 we find no need to trace the Causes higher.
 'Wou'd you know why the injur'd Nations Groan,
 why Kings by strong Oppressions mount a Throne,
 and why they Prosper in them when they've done.
 why Kings condemn the Slavery of Rules;
 and Rob Mankind,—Because Mankind are Fools;
 heedl'd to act against their Common Sense,
 and jumble Tyranny with Providence;
 for what they ought to do, look up to him,
 expect from Heaven what he expects from them;
 lift up the Hands they should employ below,
 and not Perform the Duties which they know;
 Reason wou'd tell them what they ought to do,
 'Tou'd Men its mighty Dictates but pursue,
 'Reason's the sovereign guide of humane things,
 Which leads the subject, and commands their Kings;
 The pole-star and the pilot of mankind,
 The soul of sense, and optick of the Mind

'The

(a) 'Tis hop'd none will be so foolish or malicious to Censure this
 mity, as if I despised or undervalued the Agency of Prayer.

' The arbitration of the grand Dispute,
 ' Berwixt the (a) Humane Nature and the Brute ;
 ' The dignity and honour of the VWorld,
 ' Without it all's a Chaos,——
 ' The light of heaven which shining in the soul,
 ' Instructs the Parts, and Luminates the whole ;
 ' And, if it corresponds with Light Divine,
 ' It makes the very Soul it self to shine ;
 Reason's the sovereign Image in the mind,
 Can all things Judge, and most things Comprehend ;
 The very life aand substance of the Man,
 Carcass will all his other parts contain :
 By this he knows, can with himself Del are,
 Pursue his Interest, and avoid his Fate,
 And much of future Joys Anticipate.
 By this he can Organick Powers employ,
 Distinguishes. and is Distinguish'd by ;
 The Great Reflexion of the Heavenly Ray,
 Which makes the Soul enjoy Eternal Day ;
 Fills it with Sovereign Knowledge of things sublime,
 And makes it judge of Circumstance, and Time,
 The [a] Faithful Councillor in all Debates,
 The [b] Test of Law, the Charn a Tyrant hates ;
 The Frame of Peace, and shape of Government,
 Essence of Speech, and Test of Argument.
 The Heavenly Image in the Minds of Men,
 Which qualifies them for that Heaven agen ;
 The Regulator of Digested Thought,
 By which the Senses are to Mediums brought ;
 The great Corrector of the wandering Brain,
 Which without Reason do but think in vain ;
 Notion, Idea, Fancy and Design,
 The Unconcocted Chaos of the Mind ;
 Are all a Deep of indigested Air,
 Till Reason makes them just and regular ;
 The fluttering Wind of incoherent Thought,
 Midwiv'd by Reason, brings Contrivance out ;
 She forms, from things Incongruous and Dull,
 And Hews the Man of Sense out, from the Fool ;
 For thought's a Vapour fluid and unfixt,

(a) Reason is the Gift that distinguishes Men from the Brutes.

[b] Reason is a faithful Counsellor.

th inconsistent Clouds of fancy mixt;
 when Condens'd by Reason, and reduc'd,
 sense and Argument are soon infus'd.
 Sayr, To this Great Spring the Wonder lead,
 reason the unknown Characters will read;
 reason abstracted from the Mists of Sense,
 will read the Darkest Lines of Providence.
 Would Men this [a] Glorious Faculty obey,
 would new Vigour to their Thoughts convey;
 proper Lines they'd needful Truth discern,
 that Reason dictates, all mankind may learn;
 at when the thinking Operation's Lost,
 they will be mad sometimes what e're it Cost:
 nothing can stranger uncouth Doubts afford,
 nothing be more abortive and absur'd;
 to tell us Heaven should Rapes and Murthers own,
 and Sanctify the Tyrant by the Throne:
 defend the barb'rous Ravages they make,
 y Reasons from the very Laws they Break;
 this is a Story so directly bent,
 to ruin all the Ends of Government:
 nothing but *Bedlam* can the thought endure,
 like *melancholy Mad*, too hard to cure.
 What Notions must such People entertain!
 What strange Delusive Whymies feed the Brain!
 What must that thing they call a God be like,
 With thunder in his hand, but dares not strike?
 How can they call him by the Sacred Name,
 or Infinite and God are all the same?
 If Wisdom's Self admits of no Dispute,
 and Goodness is his darling attribute;
 Who when he is unjust must cease to be,
 he weak in Will, and dark in Majesty;
 That he should Patronize a Tyrant's Lust,
 Oethrones the God, to make the Man be just;
 Dissolves the Constitution of the Skies,
 and quite unhinges Possibilities.
 For where's the Notion of a Deity,
 supremely Great and Good, Supremely High,
 unmixtly Pure Essential Sanctity?

[a] Reason would either Comprehend and Dismiss all the Systems of religion, or make it appear to be rational that others should be liv'd.

How can they make it correspond with Vice,
 And fix the Harmony 'twixt Truth and Lies?
 Can they make Fire and Water correspond,
 Couple the Poles, measure the [a] Pathless round;
 Unite the [b] Bond of Nature, and explain,
 The hidden Fluxes of the fluid Main?
 Can they the two great Ends of Nature twine;
 And Generation to Corruption join?
 The Locomotive Faculty Describe,
 And reconcile the Story of the Rib;
 When they can these, and such as these Dissect,
 Then, Satyr, let them Solve what we Object;
 How the Immortal Justice can invade,
 And Ruin the Creation it has made;
 Combine with Tyrants, and with Beasts engage,
 And Sanctify the Monsters of the Age,
 If Kings may Ravish, Plunder, and Destroy,
 Oppress the World, and all their Wealth enjoy;
 May Harra's Nations, with their Breath may kill,
 And limit human Life by human Will:
 Then Nations were for Misery prepar'd,
 And God gave Kings the World for their Reward;
 Kings were the General Farmers of the Land,
 Mankind the Cattle,

Made for their Command;
 Meer Beasts of Burthen, Conchant and Suppress,
 Whom God, the Mighty Landlord, made in Jest;
 Deliver'd with Possession of the Farm,
 And he that quite destroys them does no harm;
 They'r only Bound by Tenor of the Lease,
 To leave it Peopl'd at their own Decease.

Had it been Virtue which disturb'd the Mind,
 Was Blood and Theft adopted to the Kind;
 Had human Lust the least pretence of Good,
 Something conceal'd might here be understood;
 But to believe that Heaven in vain Creates,
 And gives up what he loves, to what he hates;
 Has numerous Nations wholly sacrific'd,
 To be by Sights of Government surpriz'd;
 That Nations were Created for a Crown,
 And Millions to be the Slaves of One:

National

[a] The Circle of the Heavens. [b] By the Bands of Nature.
 understand here the Central Tendency of Things.

Nations on purpose peopl'd to be slain,
 And half the World of Mankind born in vain;
 That Truth was made to be oppress'd with Lies,
 And Vertue bow'd beneath the Feet of Vice:
 'Tis horrid incoherent Blasphemy,
 Gives Nature, Sense, and Sovereign Truth the Lye;
 Contradicts the Notion of a God,
 And all the Rules by which he's understood.

The Laws of God, as I can understand,
 Do never Laws of Nature countermand;
 Nature Comirands, and 'tis Prescrib'd to Sense,
 For all Men to adhere to Self defence:
 [a] Self-Preservation is the only Law,
 That does Involuntary Duty Draw;
 It serves for Reason and Authority,
 And they'll defend themselves, that know not why;
 The meanest Creature is upon its Guard,
 By Nature Guided, and in part [b] prepar'd;
 There's not an Animal, a Life of Sense,
 But has some Native Weapon for defence;
 Nature provides Oppression to oppose,
 And Nature all the Rules and Method shows:
 Instinct the needful Force of Skill supplies,
 By this he fights, or else by that he flies.

The Brutes no [c] Passive Ordinance receiv'd
 Whose their Subjection's ne're to be retriev'd;
 Man was their [b] Master by their Maker's Law,
 And Nature fill'd them with proportion'd Awe;
 Ere they're instructed, and with Arms supply'd,
 As if their just Submission they deny'd,
 Boldly resist the World's great Magistrate,
 And may delay, tho' not avoid their Fate:
 To take Arms against his [c] Lawful Government,
 And may oppose what they cannot prevent.

How

[a] Those Creatures that have no Reason, yet by the Power of Sense
 gently defend their Lives, and provide for thoir own Safety.

[b] Most Creatures have some Weapon given them for their De-
 fence, against common Injury. [a] God gave no Command, either
 verbal or by silent Nature working by Instinct, that the Beasts should
 oppose their Gouvournour, Man. [b] 'Tis true, he put under his
 Jection every Creature; and there is an awe even upon the Beasts
 their Common Lord, the Man. [c] The Government of a Man
 in the Creation is by an undeniable Right.

How much more blest are brutes than Passive Men
 For these when they're oppress'd may turn again;
 Not man himself Reproaches their design,
 'Tis fair they should resist and countermine;
 Plot, Lie in wait, Surprize, and if they can
 Revenge themselves on their destroyer Man:
 And if the bold pursuer is oppress'd,
 We blame [d] the block-head, never blame the Beast.

But man gives man, no Latitude or Law,
 But Reigns by Law that Nature never saw,
 If the exalted Tyrant claims his Right,
 The Passive Slave must patiently submit;
 His Wife, Life, Land, his Sword and Gun resign,
 And neither must Resist, nor may Rapine;
 If to be murder'd must to Fate give way,
 And if to Hang his Passive Self. Obey,

But O! the [a] Christian Legion thus behaves!
 Why then the Christian Legion must be Knaves;
 Knaves to themselves, and to their own Defence,
 And might have Liv'd, and Fought in Innocence;
 Ought to have Liv'd and Fought, and ought to be
 Punish'd for yielding to unjust Authority:
 He that his own most just Defence Declines.

Felo de se, against himself Combines:

For Life's a Debt, which no Man can deny,

'Tis due to Nature and Posterity:

'Tis lent us to improve and propagate,

And no Man may anticipate his Fate:

But he betrays the High Orig'nal Trust,

Is to himself and Family Unjust.

A Traitor to the Law of Common Sense,

And Contradicts the Ends of Providence;

Rebels against his Reason, and Defies,

The Rules of Life, and puts out Nature's Eyes.

If no man then may his own Life destroy,

Put what Heaven gives, it binds him to enjoy.

'Tis plain, from hence, it never can be just,

That what he mayn't destroy, another must:

[d] For coming in their way, who he must needs know would fall
 foul upon him, if they could; and that it was their Nature to do so.

[a] The Story of Mauritius, Col. of the Theban Legion. See
 Clark's Martyrol. fol. 127.

and still as clear the meaning must extend,
 That which he mayn't destroy, he must defend:
 He's damn'd without Retrieve, if he lets go,
 The Reins of Life, and Nature tells him how,
 With hand and Tongue he should his Life maintain,
 Or else his Hands and Tongue are given in vain;
 Self-murther's punish'd by the forc'd Event,
 He can't be Pardon'd, cause he (a) can't repent:
 The High Offence so many Laws offends,
 Beyond the Place of Mercy it extends:
 Since the increasing Crime is ne'er compleat,
 Till Death must Penitence anticipate
 And 'tis but just to suffer this Offence,
 That's worst in Crime, be worst in Consequence.
 Nature's just Argument from this is plain,
 That if he must the Gift of Life maintain,
 With equal Care he's bound to the Defence,
 From Foreign or Domestick Violence:
 It can't be just that Heav'n shou'd e're intend,
 We shou'd our selves against our selves defend:
 And then to let another hand procure,
 The mischiefs we're forbidden to endure;
 This Consequence for ever will be true,
 He must not suffer what he must not do:
 And 'tis as Nat'ral still, and full as just,
 That what he must not bear, he may resist.
 Reason from these just Consequences draws,
 The first Necessity of human Laws,
 Laws were for common Safety first design'd,
 To help Men this High Trust of Life Defend;
 Unjust Encroachments calmly to restrain,
 That what we may Defend, we may Maintain;
 And Laws in Form, and Figure wisely sent,
 This is the mighty thing call'd GOVERNMENT;
 The solid Base of Order and Delight,
 Safety of Innocence and Guard of Right.
 Say, Thy sense of Government explain,
 Without just Laws our Freedoms to maintain,
 Power's a Jest, and Government's in vain.
 But who must (b) latent Power of Law supply,
 And all the spaces of Authority;

[b] Restore

[a] The Sin of Self-Murther cannot be Repented.

[b] Law is allow'd to be the Rule of Government.

[b] Restore good Rules, and all the bad Restrain;
 Support the Crown, and yet controul the Man?
 Shall they that are to Rule, that Rule direct,
 And choose the Rules that shall themselves direct?
 Will this the End of Government pursue,
 When he's both King and [c] Legislator too?
 Such Laws will never fail to be in vain,
 When he's to make 'em who they should restrain;
 Such Kings are absolute; and when they please,
 May cancel Justice, and the [d] Laws dismiss;
 This wou'd invert the Order of the thing,
 Set up the Tyrant, and pull down the King.

The Laws of Government were stamp'd on high,
 Came down from Heaven for Men to manage by,
 And bear the Image of Divine Authority.
 The Characters are Capital and plain,
 Printed by Nature on the mind of Man.
 Which all the malice of the Passive Race,
 Can never quite blot out, nor much deface.

Laws are the Immortal Springs of Government,
 The high original from Heaven was sent:
 Fix'd in the minds of men, from thence they flow,
 And from the Order of the World below,
 Nature the high Intention will explain,
 And Instinct shows the model of the Man;
 For Government's the Life-blood of the State,
 Subordinate to these his Magistrate;
 Subordinate because in Power confin'd,
 For means are all subservient to their end.
 To set the Magistrate above the Law,
 Wou'd then all hurries and confusion draw;
 Superiour Right must first erect a State,
 Before there can be any Magistrate:
 King's are th' Effect, but Government's the cause,
 And he's no King that's not prescrib'd by Laws.
 Kings cou'd not to themselves that power convey,
 To make the Laws which they themselves obey;
 For then they would a lawless Power enjoy,
 And what they made, they always might destroy,

[b] Besides, if Kings pretend to Power of Law, they may Dissolve as well as Make Laws. [c] The Power of making Laws is in the Prince. [d] But all this is answer'd by one Maxim in the Law itself, That Laws are always to be squar'd by the Publick Good.

For power has always claim'd this ancient Right,
 might destroy the thing it could create;
 the Legislature must this power Enjoy,
 the Laws it makes, 't may when it will destroy.
 And no man can the laws of Right invade,
 that that same power by which that Law was made:
 All Laws this Native Property enjoy,
 that none but those that made them can destroy;
 Laws must depend upon the Maker's Will,
 and he alone who can Create may Kill.

Law is the mighty Substance, Magistrate
 but the *Upper-Servant* of a State;
 the *Mighty Soul*, and King the Head,
 the Organ thorow which the Life's convey'd:
 All the Distemper which the Head endures,
 King Fevers in the Blood, and Calentures:
 that if it ceases from the high Intent,
 the Soul informs another Tenement;
 the Organ may by accident be Slain,
 the Life's *Immortal still*, and must remain;
 Kings are the Engines Nature Governs by,
 and must, when she withdraws her Influence, Dye;
 that Government's Eternal Human Laws,
 as firm as Truth, for Truth's their *mighty Cause*,
 that if we can the Pow'r of Law o'erthrow,
 we Ruin King and Constitution too;
 these Decay, or are Destroy'd by Force,
 King Dies, and Government's Dissolv'd of course;
 for Law and Justice are the very same,
 Laws are the *Essence*, Magistrates the *Name*:
 Kings but the *Shadow* of the Government,
 Laws constitute the Frame, and represent,
 the Order of the mighty Thing to Man,
 and Justice does the *Principle* contain.

Laws Recognize the Sovereign Attribute,
 reason submits, and no man can Dispute,
 and then the King comes in to Execute.
 If e'er this System comes to be made void,
 the Ends of Government are all destroy'd,
 Antiquity gives in her just Consent,
 and Nations join their due Acknowledgement;

Custom

[a] In the Course of things, the End is more Worthy and Honourable than the Means.

Custom the mighty Lo:line will Confirm,
 Allows the practice, and Explains the Term.
 But first let's search the Nature of the thing,
 To Natures Laws the weighty Matter bring,
 And there unfold the *Meaning of a King.*

Nature subjects the Dignity of things,
 To their Design, manner, and method brings;
 Superiority of things decides,
 And by Subservient Rules the Class divides:
 Subordination does her Law attend,
 And *Actions* all Obe^y their proper End;
 Priority the Dignity retains,
 And so the End's Superior to the Means.
 He that to arbitrary Power inclines,
 Subjects the End of Things below the *Means*,
 Inverts the World and crosses Providence,
 And mingles mighty Cause with Consequence;
 Confounds the Order Nature fix'd at first,
 Makes all the World a *Crowd*, and Heav'n *Unjust*;
 Would Reason from the minds of Men withdraw,
 And set the *Foot of Power* upon the *Neck of Law*.

All things on proper Causes do depend,
 Kings are the *Means*, 'tis Government's the End,
 Justice is the Foundation of the thing,
 The Reason of the Name, the Cause of King.
 If any will the Claslick Right Debate,
 And set the *Law* below the *Magistrate*,
 Let them by *Primogenial* Birth divide,
 Priority will all Dispute decide.

When they can just Authorities procure,
 That Law's the Younger Blood to Kingly Power;
 That Justice is the *Means*, and Kings the *End*.
 And therefore Laws must on the King depend:
 If they can turn the *Tables* on Mankind,
 And prove *Us* for Tyrannick Power design'd;
 Chain'd from the *Womb*, and Born subjected Slaves,
 And doom'd by Force to *Drudgery and Graves*;
 Then Kings have right to call themselves Supreme,
 And all the *World was only made for them*.
 'Tis strange so weak a Whimfie should prevail
 And Reason's Empire seem so much to fail;
 That Men shou'd all their Senses Sacrifice,
 And cloud their Minds with deep *Absurdities*.

The Cheat's a *Manufacture* of the Deep,
 Contriv'd to lull the *wheel'd World* asleep.
 From Hell deriv'd, a meer *Original*,
 And Providence is not concern'd at all:
 Mankind's drawn in by Pious Fraud of Words;
 To make them *quit their Senses* and their Swords;
 To tell us, Tyrants act by Power divine,
 And must be suffer'd for the *Sacred Line*;
 That they may Government it self dismount,
 And *none* but Heaven may call them to account;
 This is a Doctrin Heaven it self arraigns,
 And binds the World in Tyranny and Chains;
 Preaches *Sacred Wisdom* as unjust,
 Subjecting Innocence to Sovereign Lust;
 Wanting in Conduct, and in Power to Weak,
 Making just *Laws*, which 'twould be just to break;
 Forming incongruous Nonsense in the Brain,
 Forbidding us to do, what we must not refrain;
 Directing Men to Contradict his Law,
 Which one while *this way*, one while *that* must draw;
 Making his Pleasure contradict his Will,
 And Contradictions his Commands fulfil;
 Damning the Laws of *Reason* as unjust,
 And forcing *Nature* to betray her Trust;
 The wild'ed Sense must surely lose her way,
 Both ways *Rebel*, and must both ways *Obe*;
 And all the Bonds of *Being* first unty'd,
 He's left at *Will*, and Nature Disobey'd:
 The wand'ring Thought's in *Mists* of Error tost,
 Lst'd in *Contradiction* till it's Lost;
 And the unthinking *Animal* resigns,
 His Captiv'd Sense to Hell's unjust Designs.
 Thus Tyrants raise their fancied Dignity,
 And Cloath themselves with *Self-made Majesty*;
 Challenge the Sanction of the Pow'r Divine,
 And strive t'entail the Blessing on their Line.
 Build the Chimerick Fabrick in the Air,
 And cloth'd with Error Crown their Fancy there;
 Opposing Heaven wou'd their Contrivance own,
 And bless the Wretch because he wears a Crown:
 Perish the Fury in his Wild Mistakes,
 And follow with the Blessings he forsakes.
 Sayr, distinguish here, the Kinds of Power,
 That *Pop'lar Heat* shou'd Government devour;

Explain